



DECLARATION...

Magazine of The National Unemployed & Beneficiaries Movement of N.Z.

Issue Four

WORK

CONSUME

BE SILENT

DIE

"EARTH PROVIDES ENOUGH TO SATISFY EVERY MAN'S NEED BUT NOT FOR EVERY MAN'S GREED"
M.K GANDHI

- Universal Basic Income
- The History of "The Work Ethic"
- Budget Comparisons
- The Rich get Richer - World's Top 200 Corporations

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DECLARATION

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EDITORIAL . . .

Welcome to the fourth edition of the Te Roopu Rawakore publication, **Declaration**.

Once again we seem to be going on about Colonisation, Foreign Investment, The Business RoundTable etc. etc... What we are trying to do is to encourage thought about the overall situation in Aotearoa and give you some options as to what you can do about it. Many people think that their actions alone will not change anything. While it sometimes feels like that, when hundreds of people begin acting in a similar way, either directly or indirectly, then the powers that be start to get nervous.

There are two main paths of action you can take -

1. conscious decisions about what you will or will not buy,

2. the direct action approach - go to Auckland in November for CHOGM or keep an eye out for activities in your local area (see Page 7 for details).

This magazine is still produced randomly but we hope to get it together and produce it quarterly. Hopefully beneficiaries and Te Roopu Rawakore members will feel free to contribute and work on the magazine. There are several ways to do this. Articles, letters to the editor, photographs, graphics and reports on centres' activities can be sent to the Editors. Groups should encourage their local talent of writers and artists to produce material, as we aim to publish what people want to see.

The next issue will be out just before Christmas ... I don't know what it will be about, so send in some ideas!

Another important part of the process is circulating the magazine to get the most effectiveness from our effort. Nationally we are pursuing subscriptions. Locally the magazine could be a good networking item for groups such as your local unions, foodbanks, churches and communities.

We look forward to hearing from you,

Gaye Dyson,

on behalf of the National Collective



UNIVERSAL BASIC INCOME

WHAT IS IT?

Work is being done to develop a concept called "Universal Basic Income" (UBI) or "Citizens Income" designed to take the place of the benefit and supplementary payment systems imposed by the state, and (mis)administered by the New Zealand Income Support Service (NZISS).

The scheme will bring fundamental changes to the way society works, and how people currently classified as "beneficiaries" interact with the rest of society. It is so revolutionary according to its proponents and designers it "would be liberating, giving real choice".

What is the UBI? It is a system of basic tax free payments (about \$8,000 per adult - that is people over 16 years - plus a living alone allowance \$2,000, plus a further allowance of \$2,000 for superannuitants) plus housing assistance where necessary, plus sufficient funding to allow for free doctor visits, prescriptions, free education and state provided housing. Child allowance is built in, \$4,200 for the first child, and \$2,000 for each other child. Utopia? Perhaps? It is better than the mess beneficiaries have to cope with at present.

Much of the work has been done by Ian Ritchie and his colleagues in the Manawatu. The work is more than just the brain-child of academics, but a range of people involved in the development and promotion of it.

The UBI will be tax free, and not be abated if a person earns money from elsewhere. It will be a genuine CITIZENS income, irrespective of age, gender, marital status, ableness etc,etc. Gone will be the intrusive questions from prats at NZISS and the embarrassment caused by being called a "beneficiary". It would permit people to do voluntary work, to live with dignity.

A common question about this scheme is where will the money come from? It will come from either a slight increase in taxes upon those earning more than they can readily consume (those rich folk), or a range of energy taxes, financial transaction tax and wealth creation taxes and taxes on idle land and other property.

WILL IT WORK?

(It is assumed land used for such purposes such as parks and National Parks will not be taxed.) In the long run, if the country can get the dosh to pay for war, it can get it in times of peace.

Huge savings will be made because of the lack of funding needed for NZISS operations, and it is expected that because the UBI is of a reasonable amount, and is "of right" the hidden costs of a welfare state will go down. Costs associated with youth suicide, crime, domestic violence etc etc will all be reduced.

The revolutionary nature of UBI challenges the relationship between work and the pay packet. The reality is that machines can do much of the work humans once had to do, and yet the right to shelter, good health, good food, clean water and education still remains and has to be paid for. It will allow people to "concentrate on whole-of-life needs and desires"

The UBI in part accepts what the Ludites of the Industrial Revolution did not. That machines can do the work cheaper and better than I. So there has to be other ways to get income with which to pay for the things we need. From one standpoint, money (on one side income, on the other side expenditure for food, clothing, books, shelter, etc) can be seen for what it really is, a form of exchange of one thing for another.

It challenges the call for "full employment". It recognises the changing nature of work away from wealth creation to one that takes account of all sorts of work, such as work for community groups, in the home, on the marae and elsewhere.

UBI is an important issue for beneficiaries. If implemented, gone will be the fights against the 6-month stand-down & the Investigation Unit.

Advantages are:

\$ it is a fairer way of distributing money throughout the community

\$ it eliminates costly administration

\$ it eliminates Benefit Fraud

HOW DOES IT WORK?

\$ people are valued as an asset rather than seen as a cost to society
\$ it removes the poverty trap, in that people can earn extra money without penalty

\$ it frees people to make choices because they have some degree of financial security

\$ it recognises voluntary(unpaid) work, such as raising of children, care for elderly parents etc

\$ it allows movement from job to job, job to training

\$ it allows moves into and out of the paid workforce

A concern about the system is the funding for children. It is a fact, recognised by parents, by the suits who work in the social policy area, by statisticians and by teenagers themselves, that it costs as much to feed, clothe and shelter a "young" adult as it does an adult.

The fact that you are not an adult until you are 16 still imposes a youth bias. This criticism is only of some of the fine print hopefully(?!), and would only mean an increase in the tax rate (either the energy tax, financial transaction tax or income tax) to bring the UBI for a 12-16 year old up to the same as someone over 16.

Rather than challenge what is happening to the labour market (casualisation and part-time work), the UBI gets behind it and shoves it along. People are free to work what hours they want to because their basic income (the UBI) will not be abated as a benefit is at present.

However, whether the UBI upsets the balance of power between boss and worker is dependent on the level of the UBI. If it becomes *too* basic those in work may still "bargain" their wages down just to keep their job". Care would have to be taken to ensure the UBI kept pace with the cost-of-living - so, like with any system, it would take permanent vigilance to keep the whole system honest.

The overwhelming good aspect about the UBI is in the first part of its name. Universal! Everybody gets it!

For more about UBI - Ian Ritchie, Kimbolton Road, Feilding, RD 7.

The History of the "WORK ETHIC"

Is there a right to work? Do we need it, if it exists? Is full employment as we have known it possible as we fumble into the third millenium? This is the first part of a two-part article by David Macarov, of the Hebrew University, Jerusalem, Israel.

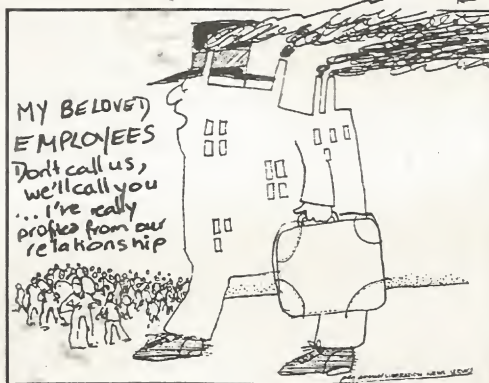
The constitution of the United States of America speaks of the right to life, liberty and the pursuit of happiness. Did those men know something that subsequent politicians, business leaders and trade unionists don't, or are they trying to con us? How fundamental to happiness and health is getting up and going to work, either for yourself, or the boss, or the state? Machines can do our job better. Do we fight like the ludites who broke the Spinning Jenny, or do we work out some other way of sharing what is produced so none starve or die because of lack of clean water?

Is work as we know it necessary? What makes this idea hard to discuss without being abused in all sorts of nasty ways is the "protestant work ethic". The work ethic as such comes from when the Protestant Church split from the Catholic Church. Protestant founder Martin Luther said that working was serving God, and not working was sinful. As the ethic took hold "good works" that is doing good, was replaced by "good work", doing work well. Sinning was bad, unrepentant sinners went to HELL. Protestantism also said your place was your place, if you were rich, that was ordained, if you were poor that was ordained.

Work then became something more than

just an economic reality - the harvest needed to be brought in afterall.

Later, Adam Smith, an early version of Roger Douglas, further weighed down society (workers?) by saying if everyone worked hard, in competition with each other prices would lower and the quality of goods and services would improve. (Sounds familiar!) Non-workers upset this golden vision, and thus non-workers (especially those who chose not to work) caused injury to others in society and the undeserving ones had to be punished. Interestingly enough poets, artists and musicians still got paid, but by Victorian times they were paid by the quantity, not quality of their work.



The work ethic has seen itself entrenched through nationalism, with people working for the "good of the country". The theory of evolution was changed by economists/politicians of the time into "Social Darwinism"-those who were unable to work, or proved themselves unfit to survive got charity only if they deserved it. Karl Marx's theories also premised greatly on the need to work to keep the state and consumerism going.

Work was changed from just being an economic necessity into a social/moral process as well. With advancing technology, firstly in the Industrial Revolution, and now with robotics, work as an economic necessity is no longer vital. Machines can do most things quicker and more efficiently.

So you can see why they punish us. As if it's our fault we aren't working? [Ed]

A COMMUNITY RESPONSE TO A NEED

A Friendly Meal Companionship, Getting out of the House

A community driven response to the increasing isolation caused by deepening poverty suffered by long-term beneficiaries is alive and prospering in Wellington, and no doubt elsewhere.

Meals are being provided for people within a small community for a small charge, with the cook doing the work for the thanks given at the end of the meal, and for the companionship gained during the preparation time, eating time and talk-time before, during and after the meal.

There is real heart building again in this community, vandalism is going down, as is violence and alcohol abuse. It is highly recommended as a community response. The meals are provided in a common room of an inner city apartment building. Such venues exist in other towns and cities beyond Wellington. Some funding is provided by the city council. Church halls, scout halls, community halls would all be suitable. One day a week is enough to start with. It is worthwhile, fun and an excellent way to break down the isolation caused by poverty and lack of transport.

The Big Get Bigger, The Rich Get Richer - A Little Look at Big Business

It has often been said that the rich are getting richer and the poor poorer. Based on research done on the worlds top 200 corporations in the period 1982 to 1992 the evidence is starkly obvious.

The top 200 corporations (not named in the article) are based on sales/turnover and unsurprisingly are predominantly from the USA, France, Germany, the UK and Japan. They have literally thousands of subsidiary or affiliated companies through-out the world. The links of these companies infiltrate almost every country, including our own.

The 1980s were a period of low economic growth world-wide, not just here, but if the turnover, or sales of the top 200 corporations is looked at in comparison with total world production they have gained more of a stranglehold on the way the economies of the world operate.

Even without the policies of the IMF & World Bank, developing countries, third world countries and Aotearoa are extremely vulnerable to the whims and wishes of boards of directors in New York, Paris or London etc.

World GDP (the total production measured by economists and statisticians) rose from \$US 12,600 billion in 1982 to \$21,900 billion in 1992. An increase of 75%. The top 200 corporations share of that GDP went from \$3,046 to \$5,862 billion. The increase is over 90%. Or just under 25% of world production to 27%. An increase from \$1 out of every \$4 spent in 1982 going into the coffers of these corporations to \$1 out of every \$3.75 in 1992.

During much of this period our government, elected supposedly for the benefit of us all, opened our country up to foreign investment and control. Profits of transnationals go back to the countries where the shareholders live. In other words, the USA which has 60/200, Japan with 54, France 23, Germany 21 and the UK 14. A staggering 172 companies equating to \$5,200 billion.

What we have is neo-colonisation.

Colonisation by invitation. The invitation by the likes of Prebble, Banks, Birch and the members of the Business Roundtable. Part of the underlying pre-conditions of the invitation is labour market flexibility, part-time work, the free flow of capital, an emphasis in specific training because of the "unskilled" nature of the workforce and the removal or reduction of barriers to employment, which in BRT and these 200 corporations terms mean statutory minimum wages etc. Legislation like the Employment Contracts Act & the Finance Act 1991.

The BRT Flea



The largest known blood-sucking parasite threatening Aotearoa today.

These transnationals have voracious (and unsustainable) appetites. They need expanding markets, and are being invited into China and Eastern Europe. Coupled with this is their almost desperate need for GATT, so they can expand yet again. And with their expansion are there more jobs created!! NO!! Research based on the world's top 500 companies indicates net job losses of 400,000 over the decade in question.

Millions are dying through lack of clean water or adequate diet. Proof of the other side of the opening comment. The poor are getting poorer!

And how can we fight back. With our dollars we have to spend. Avoid buying products made by overseas companies, or local firms which are in reality owned by overseas interests. Spend in your own community.

Go for it!!

Some examples of the BEAST in Godzone

Over the past decade the Government and business interests have been selling assets such the Railways, telecommunication systems, food producing companies, supermarkets. New legislation now makes it possible for them to sell land to "absentee landlords".

A small look at what is now owned by off-shore interests include New Zealand Rail to Wisconsin Rail, Telecom to the Bell Telephone Company, the BNZ and Postbank (to the ANZ), electricity suppliers to a range of overseas interests. 3-Guys, Foodtown & Big Save are owned by the same overseas company.

Overseas control of the companies operating here is not new. The New Zealand Company after all was owned by speculators in London who "bought" the land off the tangata whenua or whoever was around, and then "sold" to settlers wanting to escape the class system of Victorian Britain.

When New Zealand started exporting meat it was mainly companies owned by rich folk living in the UK that took the cream. Not only were most of freezing works owned by British interests but the ships used to transport the produce to the UK and elsewhere were also foreign owned.

And so into the 1980s & '90's, much of the country's assets are owned by overseas interests. Of all the companies on the New Zealand stock exchange over 50% are owned by people living overseas.

So that means half the profits from these companies go overseas when dividends are paid. Not only that, these companies are controlled from the boardrooms of Chicago, Paris, London, Sydney and Hong Kong.

Businesses such as Watties Canned are now owned predominately by Australian interests. If they decide not to buy crops here what can the small agriculturalist do about it?

The control means Wisconsin Rail can put the price of travelling between the two main islands up, & the only alternative we have is to borrow a canoe.

Local Bodies are Important

Local Authorities control the public transport system, they are the organisation many pay rent to, they are the source of funds for many community groups, they provide the sewers, water (other than in Auckland where it is the sky), public libraries and keep the roads and footpaths useable.

We can keep a fair degree of control on the policies and services by taking part in the local body elections in October this year, and voting on people likely to keep those services operating rather than throwing them open to a "pay-as-you-use" type service.

Libraries, public swimming pools for those of us who can not use the river or sea, buses (yes, even though in some suburbs and towns it is not as good as it could be), the rents, even grants for the local community centre could all be lost.

In Wellington a group of "progressives" have developed a "City Charter" which guarantees no sales

of strategic assets, like the power company, a move of council flat rents to a reasonable income related level. Auckland has a regional plan worthy of note.

In Palmerston North there is a Workers & Low-Income sub-committee with City Councillors as well as representatives from the local People's Centre on it. It has been praised following an internal review as to its effectiveness. Some of the projects undertaken have been the setting up of community gardens and a research project into the effects of the six-month stand-down and other forms of stand-down, like the non-granting of benefits to 16 year olds. For further information contact the Manawatu People's Centre, P O Box 1462, Palmerston North.

In Christchurch the City Council is involved in a number of projects that are directly related to beneficiaries. They provide salary top-ups for Task Force Green workers. At present 2,000 youth are employed in this way. They are implementing a further 2,000 adult positions in the near future.

A recent report written by Christchurch City Council's cultural and social services committee has criticised Government social policy, forcing low income people and beneficiaries into poverty traps. In particular their report is very critical of the Housing reforms (the recent

rent hike being the last of four major rent rises to bring housing New Zealand rents up to "market value").

So local bodies can be useful allies in helping us push for social justice.

However, conservatives will fight against our right to be heard. This fight is worth it though.

The "Right" have always been involved in local body politics. It is time for people to take back some of the control. Do not let the "New Right" run amok in the affairs of your town or city as they did with the hospitals, schools and central government.

Remember we lost our right to vote in many of these institutions, & the "New Right" are now targetting our rights to vote at the local body level. They want minimal services (other than the police and army so their property can be protected) so they only pay minimal rates and taxes.

There is a need for mixed ownership of production services. Auckland City Council has shown that an elected body can reduce debt without selling the silver.



JUST JOBS, JUST WAGES

The Trade Union Federation (TUF) is beginning a campaign to highlight the plight of the low paid, the problem of continuing unemployment, of the growing casualisation of work and the lack of pay equity in the workforce.

The Campaign has 5 major demands

A substantial wage rise for all workers in 1995

No-one should earn less than \$3.70 per hour

Stop casualisation: permanent work, permanent hours

End the lockout, jobs for all

Pay Equity back on the agenda

We urge NGO's (non-government organisations) and Voluntary Organisations to join with us in our campaign for **JUST JOBS, JUST WAGES**. If you wish further information please write to;

**Trade Union Federation
P.O.BOX 11 - 891 Wellington
Phone (04) 384 8963
Fax (04) 384 8007**

October gives an opportunity to keep, if not regain some of the control in our lives. Control over the decision as to what bus routes operate, what the bus fares are, what the price of electricity is, whether the local community centre gets repainted or any number of very important aspects of our lives.

by Graham & Gaye

Risk Management Unit (RMU) Update

Folks may remember the attempts made by Gaye Dyson and others to flush stuff out of the gutters of the Risk Management Unit of the NZISS (the spell-checker keeps on saying Nazis) to show how the little fascists who storm into women's homes at meal times actually act.

The information the RMU and their boot-boys in the Investigation Units gather is collated and processed by the famed DSW computer that spits the letters at us and is then used to show how much "debt" and "fraud" we are committing.

A delegation of unemployed and beneficiaries went to see a man in a suit, a certain B Ashton, to request reports to show how many investigations were done, broken down by benefit-type e.g. solo mums, women on benefits, the unemployed benefit and so on. "No show" we were told. They did not report on these matters, despite the fact that it is precisely these people that are "investigated".

We wrote under the Official Information Act, and got back a letter saying the computer boffins would have to charge Te Roopu Rawakore \$13,000 to do the job. Merely adding up the information held on the computer in a slightly different way. That is by benefit type, and by district. (We gave up on gender by this stage, but at least it was an admission that the information did exist)

We appealed to the Ombudsperson - a functionary of the state set up to arbitrate in disputes between the state and the public. After tooting and froing the Ombudsperson said they thought the price charged was a reasonable estimate and it was not their domain to say whether or not the Department or Minister should be getting the information as part of their job to begin with - which is what we argued in part.

The whole exercise was a farce, a bit like taking reviews to the Benefit Review Committees, but unlike the Social Security Appeal Authority, the Ombudsperson was not willing to help us folk bashed by Ministers, millionaires, senior public servants, counter staff at supermarkets and the RMU in particular.

Mr B Ashton still sees no need to find out if his Investigation Units are acting illegally, obnoxiously, discriminately and generally not unlike the Gestapo.

How many little fascists agree with 3Guys?

A Special Needs Grants Story

ESSENTIAL FOOD ITEMS ONLY!

The nonsense which went down in 3Guys in Port Chevalier Auckland has exposed the thin veneer between the fascist state and the "freedom of choice" much trumpeted by the free marketers.

A certain Pat Thomas of the NZISS claims they are not responsible. It is their little messages on the cheques they give out which suggest to members of the public lucky enough to have a job that it is okay to restrict the choices made by us folks on benefits.

It would be frightening to do a straw poll to see how many fine upstanding New Zealanders agreed with the right of the supermarket owner/check-out operator/whoever, to be able to say to another person you can or can not do this just because you happen to be a beneficiary. [I wonder where the Human Rights Commission stands on this one? Ed.]

What next? Will we be restricted by where we live by the whim of others (beyond the restriction that lack of money to pay the rent already imposes).

What happened at 3Guys is by no means an isolated incident. Around the country beneficiaries can tell of other examples all the time. Mr Thomas, working in a building you need to ask permission to get into, with its tinted windows and air conditioning, reckons it is only the second time to his knowledge that

this has happened. He does think it is wrong, but is unwilling to do anything more about it except express some doubt about the check-out operator's actions.

In the end, the check-out operator only did what they thought the state was saying was an "ok way to treat a beneficiary". No doubt they read the stories in the papers about how we are idlers, fraudsters and wasters.

They may have even heard of the man in a suit in charge of debt recovery/management in the NZISS Head Office's words of wisdom " ... that Special Needs Grants merely send messages to us to live beyond our means".

by Graham Howell



BURN A BUREAUCRAT

“He Taonga Te Reo”

“1995 - He Whakatairanga i te Reo Maaori”

Kua putu te koorero i Te Taura Whiri i te Reo Maaori kia waiho ko te tau 1995 hei Tau Whakanui i te Reo Maaori (He Taonga Te Reo). Ko te tino whaainga o Te Tau o te Reo Maaori, he whakahaangai te aronga o taa taatou titiro ki te tuuranga o te reo Maaori i Aotearoa, he akiaki hoki i te iwi Maaori me eeraa atu e whaiwaahi mai ana kia uu ki te ako, me te whakatairanga, i te reo Maaori.

E tukuna atu nei ngaa koorero nei moo “He Taonga Te Reo” i runga i te tuumanako kia tahuri mai koutou ko toou whaanau, ko toou iwi ki teenei kuapapa, ka:

* akiaki i a koutou anoo ki te ako i te reo Maaori, aa, ki te koorero i too taatou reo i roto i aa koutou mahi katoa

* whakanui i te waahi ki to taatou reo

* whakawhaaiti mai i te aroha o te iwi whaanui ki too taatou reo Maaori, ka poipoi ai hei painga moo te reo

Anei eetahi kaupapa hei whakaaro ake ahakoa iwi mai, tari mai, aha mai;

& he whakaputa tuhituhinga e haangai ana ki aa mahi, ka noho hei rauemi ako i te reo Maaori

& he whakaputa tuinga ki te reo Maaori e whakaatu atu ana i ngaa mahi a too tari

& he kimi mai i teetahi kaiwhakatau manuhuri (moo te tari) e matatau ana ki te reo Maaori, kia riro maana e koorero ki te hunga koorero Maaori

& he whakatau i teetahi whakaaturanga reo Maaori i too tari

& he whakatenatena i ngaa kaimahi, i ngaa hoa, i ngaa whanaunga kia ako i te reo Maaori

& he tautoko-aa-putea i eetahi kauwhau reo Maaori

& he akiaki i ngaa tari kaawanatanga, i nga peeke, i ngaa mahi pakihi o toou naa rohe kia whakatakotohia mai e raatou he ratonga reo Maaori

& he tuhi i teetahi putanga o taa koutou paanui-aa-waa ki te reo Maaori

& he whiriwhiri i teetahi tangata o too ruununga, o too waahi mahi raanei, ka riro maana e aata whakarite aa koutou mahi whakatairanga i te reo Maaori

& he kimi huarahi e reo Maaori ai ngaa paanui whakamoohio o roto i too tari

& he tuhi paanui paapaaho ki te reo Maaori

Ka Ora Anoo Tooku Reo Maaori?

Ka Ora, Ki Te Koorerotia!

Anei eetahi kaupapa hei whakaaro ake maa teenaa maa teenaa o taatou

% mehemea kei te moohio koe ki te koorero Maaori, he taurira raanei koe, koorerotia te reo Maaori i ngaa waa katoa, i nga waahi katoa

% ha akiaki i toou whaanau kia ako raatou i te reo Maaori

% he tono atu ki te Reo Irirangi, ki te nuupepa raanei i too rohe kia kaha ake taa raatou whakaputa koorero ki te reo Maaori

% he tono atu ki ngaa tari kaawanatanga, nga peeke me ngaa toa kia haere aa raatou ratonga ki te reo Maaori

% he whakatau i eetahi Waangana Reo moo ngaa taangata o toou iwi

% He whakahaere i eetahi mahi reo Maaori maa nga tamariki o te Koohanga Reo, o te Kura Kaupapa Maaori, ki waho atu o te waa kura

% he hopu i ngaa koorero reo Maaori a oo koutou kaumaatua ki te riipene, hei taurira reo Maaori moo ngaa akonga

% he paanui pukapuka reo Maaori ki a koutou tamariki

He aha te waahi ki ahau/ki a taatou, ki te whakanui i te 1995 hei Tau Whakanui i te Reo Maaori?

Hei pakuaawhina noa, kua whakaraarangitia eetahi whakaaro ki runga ake nei. Heoti raa, e whakapono ana maatou he whakaaro anoo oo te iwi moo eetahi kaupapa e haangai ake ana ki a raatou mahi, ki taa raatou noho.

Moo ngaa take katoa e paa ana ki “He Taonga te Reo 1995 - He Whakatairangatanga i te Reo Maaori” me tuhi mai ki:

Te Toihau
Te Taura Whiri i te Reo Maaori
Pouaka Potaapeta 411
Te Whanga-nui-a-Tara

Waea 04-4710244
Waea Whakaahua 04-4712768

Will the Language Flourish?

It will, if it is spoken!

Te Taura Whiri te Reo Maaori has declared that 1995 will be New Zealand's National Year of celebrating Maaori Language (He Taonga Te Reo). The Year of Maaori Language is designed to focus attention on the status of the language in New Zealand, and to encourage Maaori and other interested groups and individuals to make an active commitment to learning, using and promoting the language.

By providing information on He Taonga te Reo it is hoped that Maaori and other interested groups and individuals will promote this initiative, and;

- * encourage one another to learn, and to use the language in their daily activities
- * celebrate the place of the language in New Zealand's history, and our modern society
- * harness and actively employ the latent goodwill towards the Maaori language with the wider New Zealand society

Suggestions for tribes, groups and offices;

- & arrange for the production of Maaori language learning material relevant to your range of activities
- & arrange for pamphlets explaining your business/operations in Maaori
- & arrange for a Maaori speaking receptionist to be available to Maaori speaking clients
- & organise a display of Maaori language material in your office
- & encourage government departments, banks and businesses in your local area to provide Maaori language services
- & produce a Maaori language edition of your newsletter
- & nominate a specific member of your tribal board or workplace to take responsibility for promoting Maaori language activities
- & place advertisements in Maaori
- & arrange for Maaori signs in your office
- & encourage staff, group and tribal members to learn Maaori
- & sponsor a Maaori language lecture series

"1995 A Celebration of Maaori Language"

Suggestions for individuals

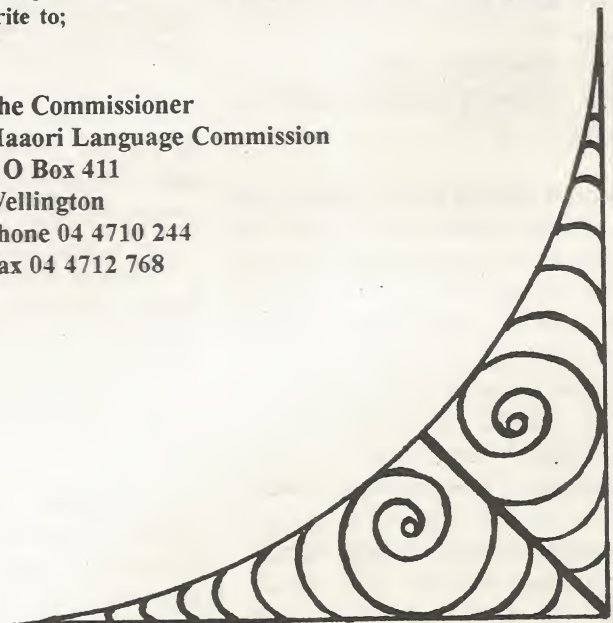
- % if you are a speaker or learner of Maaori, use the language as often as you can, in as many situations as possible. Every contribution will help to promote the use of the language
- % encourage all your family and tribe to learn Maaori
- % request the greater use of Maaori on your iwi radio station and in your iwi newspaper
- & request Maori language services at government departments, banks and in shops
- % hold a series of language schools for members of your family
- % organise Maaori language activities for children at Koohanga Reo and total immersion schools outside of normal school hours
- & record kaumaatua talking Maaori, so that these recordings can be used to provide excellent language exemplars to language learners
- % read Maaori language books to your children

What can I/we do to help celebrate Maori Language in 1995?

To assist people in planning activities to celebrate the Year of Maaori Language, above is a brief list of suggested activities. However we are sure that people will also design activities that best fit their situation.

To contact the Commission on any matters relating to "He Taonga te Reo 1995 A Celebration of the Maaori Language", write to;

The Commissioner
Maaori Language Commission
P O Box 411
Wellington
Phone 04 4710 244
Fax 04 4712 768



POCOHANTAS

a racist sexist movey by Disney

An open letter from Natchat Internet-based Mailing list (an electronic community of Native and non-Native people interested in issues pertaining to the world's aboriginal peoples), to Parents of Young Children, regarding the Disney Film Pocahontas.

Many people from our community are deeply offended by Disney's new movie, "Pocahontas". Children who view this movie may obtain a distorted image of a living people and their culture. The film contains historical inaccuracies and prejudicial lyrics.

The historical truth is that Pocahontas was no more than ten years old and John Smith was at least 42 when they met. An entry in Smith's later memoirs suggest he may have forced himself upon her.

Furthermore, Pocahontas did not marry John Smith, but John Rolfe, when she was 14. If there was any "romance" between John Smith and Pocahontas, he would be considered a child molester today. The movie contains scenes and lyrics that promote racism and sexist stereotypes. The most disturbing of these are the following lyrics, from the song, "Savages":

"What can you expect from filthy little heathens?

Their whole disgusting race is like a curse.

Their skin's a hellish red.

They're only good when they are dead!"

These lyrics are just as offensive to members of this community as "nigger" is to African-Americans and Nazi propaganda is to the Jewish community. Worst of all, no child and few adults can easily "undo" a catchy Disney song once it's in their head. If your child was of Native-American descent, imagine how you would feel if your son came home in tears to tell you that his/her schoolmates sang "savages" to him? Or if your daughter told you she wanted to be like the Disney

Pocahontas, instead of a member of the culture that you, your parents and grandparents worked so hard to preserve? Although some of us were excited when we first heard that Disney was going to tell the story of Pocahontas, we now feel betrayed. Unfortunately, Disney has let us down in a cruel, irresponsible manner.

Like the real Pocahontas, there have been many people in the past, both white and native, who have worked hard to form a bridge of communication and understanding between the cultures. Please don't threaten their work by supporting Disney's version of this story. Please read the following suggestions instead, choose an alternative and discuss with your child your reasons for doing so.

**"To Sin by silence
When they should protest
Makes cowards
Out of consumers"**
Abraham Lincoln

WHAT YOU CAN DO TO HELP:

1. Do NOT purchase any Disney Pocahontas tickets or merchandise.

2. Encourage your child to learn about other cultures, not as cartoon figures, but as real, living people.

3. Send copies of this letter to other parents that you know. Feel free to distribute it at your child's sports games, etc.

4. Consider donating to a non-profit organisation that assists native children.

Thank you for showing your support to Pocahontas and all her relations, by not purchasing Disney Pocahontas Merchandise!

For more information write to P O Box 11-503, Wellington

Sovereignty in the Pacific

As well as Mururoa, which is just as much a Sovereignty issue as it is a Nuclear issue, we have other fights for independence going on in the Pacific. East Timor. Kanarky. Bougainville, West Papua to name just some. In this issue we will look at East Timor.

East Timor

East Timor is to the east of the main Indonesian Islands a few hundred miles north of Darwin. It was being prepared for independence by Portugal prior to it being invaded by Indonesia in 1975. Since then 200,000 people have been murdered by the Indonesian military. Despite the United Nations resolutions that "recognise the East Timorese peoples' right to self-determination, and call for the withdrawal of Indonesia's armed forces", we find Australia making deals to buy East Timor oil (despite the fact that the Indonesians killed Australian Journalists in 1975) and New Zealand training Indonesian Air Force officers.

As with many colonial power struggles, the indigenous people are killed indiscriminately, whether they are fighting for independence or not.

Genocide can be by withholding medical supplies or by the straight execution of innocent people. Indonesia uses the same sort of resettlement tactics that Nazi Germany did, that apartheid in South Africa did, that the 19th century United States did to American Native peoples.

Protesting is banned, as is the use of the indigenous language. Messages of protest need to be sent to the Indonesian Government and our own. The East Timorese are a separate people and have the right to self-determination. December 7 1995 will be the 20th anniversary of the Indonesian armed invasion and illegal occupation of East Timor.

The East Timorese need our support now. For more info write to us - P.O. Box 22-301, Otautahi. There are active East Timor Support Groups in Wellington & Christchurch.

For What it's Worth - A closer look at the Budgets

Over the last two months we have had the National Government's Budget which will affect our lives immediately, and two "alternative budgets" from Labour and the Alliance. In comparing what the actual Birch/National Budget will do to beneficiaries specifically, and people in general, with the other two budgets, had Labour or the Alliance been in power is highly subjective. The background to the budgets is a high surplus of government revenue (from taxes and user pays) over expenditure (government services, benefits, schools and health).

NATIONAL

Promises of tax cuts for the rich and famous, but as yet they cannot decide what to deliver. What it does do, is pay off some of this debt we keep hearing about. Marginal increases are to go into compulsory education (primary and secondary schools), but this is a sham. The dollars involved barely keep pace with inflation and do not take full account of all the extra children starting school.

For beneficiaries, the most significant aspect of the budget is to attack people on the Invalids and Sickness Benefit, by tightening the criteria for these two benefits and moving people onto the unemployment benefit. This step is nothing but a mean-spirited money-grubbing exercise. The reassessment process in itself is bound to be stressful, and knowing the people who will do it (NZISS). No doubt it will be messy and humiliating with the added insult of those reassessed having to survive on less money.

When marked by economists, community leaders, trade unionists & the millionaire's club, the first lot gave it a mixed response, the middle two, a very poor showing & the millionaires club high praise. Beneficiaries would give it 1 %.

LABOUR

While the introduction and criticism of the National Budget makes for perplexing reading, (they keep on wanting to claim the credit of the good bits of the economic reform made by Douglas, but not the bad bits) it is uncertain just where they do stand. They do promise some initiatives that would have a positive impact on our lives.

As beneficiaries, most of us would get a pay rise. But they still persist in wanting to pay a married unemployed couple well under what two single unemployed would get, and still discriminate against under 25 year olds and do nothing about the stand downs many of us have had to suffer. While not mentioned, the IYB (Independent Youth Benefit) may go under Labour as 16 and 17 year olds not in training will be in a job or at school because Annette King (Labour's Social Welfare spokesperson) says so.

Family Support is increased, \$25 for the first child from April 1996, and \$10 for all children from April 1997. This is welcome news. The new rates are \$115 for 16-17 yr olds away from home and 18-25 at home (no increase). For 18-25 away from home it increases to \$138. For ALL single beneficiaries over 25 it is \$157. Married beneficiaries get \$262. (As it happens WUWU was contacted to draw up a weekly budget for single and married beneficiaries without children, but Labour did not put our figures in.)

Labour puts lots of resources (a whopping \$481 million) into a range of factors designed to help economic growth which supposedly helps create employment. This will be in part by promoting small and medium sized businesses, reducing compliance costs (filling in forms) and investment in the "infrastructure". There is also \$125 million to make New Zealanders into "a highly skilled, adaptable workforce, local delivery of employment policies and programmes and the way work is organised" (the last being code for working with the unions). Sounds interesting, but no detail, and certainly no formal contact.

Education - here is ground for genuine praise. Generous increases to the school operating grants, 10% for each of the next three years. There will also be consequential increases to teacher training so that we can have trained NZ teachers. Labour also put \$125 million into education over the next three years.

Health - all senior citizens and pre-schoolers will have the medical subsidy extended, with a commitment to reducing the costs of doctors visits, costing an extra \$135 million a year.

Housing - promises a move back to income-related rentals (but no percentage mentioned) and more state houses being built (but no numbers are mentioned).

Labour spoils their patch by not mentioning resources which will be used by Maaori for Maaori to determine the detail of Treaty grievance settlements. Perhaps they are scared of a white-red-neck back-lash. Labour scores 60%.

ALLIANCE

The Alliance use a different approach. They start off by presenting four key problems facing New Zealand.

* "the economy has not yet been placed on an environmental footing,

* we are over dependent on the rest of the world for the capital we need for economic development - as reflected in the increasing balance of payments deficit, the growth of overseas debt, and the sale of New Zealand resources to foreign owners,

* the huge gap between the rich and low and middle income earners, with a significant part of the population slipping into relative poverty with restricted access to education, health, superannuation, insurance and housing,

* and have yet to solve satisfactorily some of the problems in Maaori/Paakehaa relations."

Alliance promises better public transport, investing in water and sewerage treatment, forestry, pest and weed control, as well as free doctor visits and prescriptions. A return to income related HNZ rentals - where the rent is 25% of income. But it is not all roses, the Alliance do not promise any increases to benefits, but they do promise to remove all stand down periods.

An Economic Development Fund is established which will "foster development that creates new renewable resources to replace the non-renewable ones" we use currently.

The Treaty of Waitangi is recognised as the country's founding document - the first acknowledgment in a BUDGET. Funding increases are promised for the Waitangi Tribunal. A Treaty Justice Fund to be established to address outstanding claims. The creation of a Rohe Pooti - democratically elected regional assemblies - which

would facilitate Maaori initiatives in education, health, cultural development, and to assist Maaori economic development. Not only is the Rohe Pooti established, funding is guaranteed to implement these initiatives.

Alliance describes full employment "as full participation and belonging to society by all its members with an adequate income and rising standard of well-being for all." This is similar wording to the Royal Commission on Social Policy in the mid-1970s.

The 2000 new state houses per year, \$1.22 billion of infrastructure investment and the Reserve bank being made to make 0% interest loans to local bodies for approved projects, will start real job creation.

They also confront where they are going to get this money from. Despite attacks from National and Labour the printed word says those on less than \$650 a week will pay less tax, while those earning more will pay more. (I guess this means we will get a pay rise - indirectly). GST will go, replaced by a financial transaction tax, which will effect all those people who buy and sell money. Alliance also uses a carbon tax.

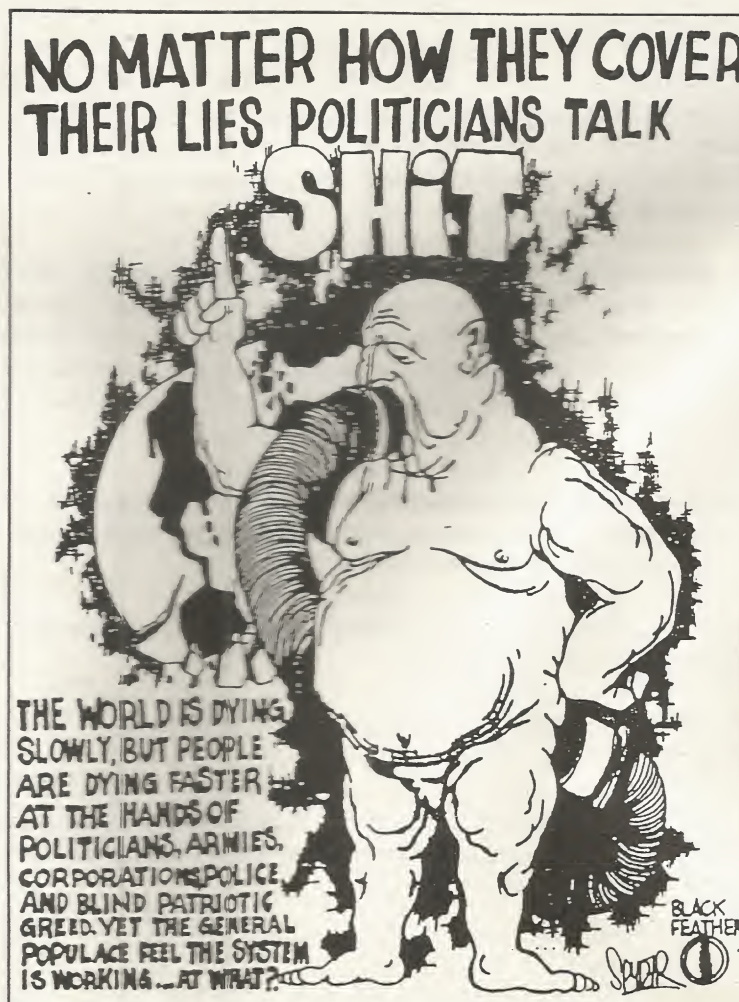
Overall the Alliance budget is positive, although beneficiaries receive no direct increase in income in the first year, there are gains through reduced health care costs and funding being put into schools.

They do address Maaori self-determination and do tackle where they are going to get the dosh with which to spend.

The Alliance's projected budget is the best of the three by far for us and our future. I suppose 70%.

By Graham Howell,

Wellington
Unemployed
Workers Union.
P.O.Box 11-503,
Wellington.



Te Roopu Rawakore o Aotearoa

Te Roopu Rawakore o Aotearoa, The Unemployed & Beneficiaries Movement of New Zealand is still in operation. Since its inception in 1983 it has had a varied and colourful history.

In the past 12 months there has been a structural change whereby it is hoped to be more centre driven with the role of the National Collective made up of regional representatives from all over Aotearoa.

We network nationally with community centres, individuals and community groups working to help the unemployed, beneficiaries and low income people of Aotearoa.

These Centres offer some or all of the services as follows:

- ✧ Support and Advocacy advice - Income Support Service, the Employment Service, Accident Compensation, Inland Revenue etc.
(Advocacy is where you are helped to get what you are entitled to)
- ✧ Information about the causes of Unemployment.
- ✧ Information about how to get extra Benefit entitlements, eg, Special Benefit, Special Needs Grants, Disability allowance.
- ✧ Budget Advice
- ✧ Debt survival
- ✧ Crisis Counselling - Networking to specialist counselling services.
- ✧ Employer Problems - CTU Sweat-lines - help with Employment Tribunal, unfair dismissal, sexual harassment etc.
- ✧ Redundancy counselling
- ✧ Education Talks to TOPS, Polytechs, Highschools, Community groups and the public
- ✧ Skills Sharing Networks
- ✧ Civil Rights Information
- ✧ Practical help, responding to needs of clients as seen by the clients.

Most centres operate on consensus, are staffed by volunteers and recognise the importance, knowledge and personal experience of every individual involved. Clients often become volunteers, gain confidence, learn new skills, undertake training programmes, and sometimes end up in paid employment.

Centres work to empower people seeking assistance by helping them to find their own solutions.

The organisation is set up in a non-hierarchical manner in order to promote as much participation as possible.

On a National level we have made submissions on relevant bills and have attended conferences hosted by other groups. We are hoping to hold Regional Meetings soon.

Te Roopu Rawakore is currently working on aspects of the Investigation Unit of Income and Support Services procedures.

We are interested in hearing from people who have dealt with them.

We pick up on issues affecting Low Income and Beneficiaries through the media, although the mainstream media are not always receptive to our ideas. We look for, and work with alternatives, such as Access Radio Programmes, other print media and in the long term, creating our own print media.

This magazine is part of this cunning plan.

As a consequence of being one of the few organisations that openly and publicly criticize the Government we have major difficulty getting funding from traditional sources. We operate the National Information and Resource Centre on a shoe-string budget. The main function of the resource centre is to keep everyone in touch and to co-ordinate any National activities. With the establishment of the National Magazine, mail-outs have become a thing of the past.

The National Movement is also working hard to connect all centres electronically using a Bulletin Board system called PlaNet. With

the help of a grant from the PSA we hope to see at least 20 of the centres networking this way by the end of this year.

The National Movement's role as a credible effective lobby group for the rights of beneficiaries was seen with it's liaison with the Social Policy Agency in Wellington. This was demonstrated by those with the knowledge and first hand experience of what is actually happening out in the various districts, who came to Wellington in the hope of influencing the policy makers. We feel that without the ability to sit down and talk to these people from a National perspective, valuable information would not be fed back directly to those in a position to influence the Minister.

Various centres who have been very visible and effective in particular campaigns, for example the Combined Beneficiaries Union in the Housing Corporation Rent dispute, have been willing to share their experience gained at conferences of Te Roopu Rawakore.

Unfortunately, with growing numbers of beneficiaries, especially the unemployed, the workload of many Centres and the number of centres working is constantly on the increase. But, conversely, the support from Government is on the decrease.



Te Roopu Rawakore o Aotearoa

COMBINED BENEFICIARIES UNION,
 AUCKLAND FAX (09) 376-4469
 CENTRAL (09) 376-4760
 HENDERSON (09) 836-9180
 WAIHEKE (09) 372-8831
 MANAKAU CITY (09) 267-9585
POVERTY ACTION COALITION'S
 NORTH SHORE (09) 443-0369
 WESTERN SPRINGS (09) 849-6829
SANDRINGHAM / ROSKILL DAYTIME
CENTRE (09) 846-4276
COMMUNITY ACTION NETWORK
 BEACHAVEN, (09) 483-9770
MERCY HAVEN TRUST
 MANGERE, (09) 275-9687
SOCIAL NEEDS ACTION GROUP
 (09) 270-3816

WHANGAREI UNEMPLOYED & BENEFICIARIES SUPPORT TRUST (09) 438 1507
TE WHARE AWHINA O TE IWI,
 MAUNGAMUKU BRIDGE, NORTHLAND
 (09) 401 8991
TE RUNUNGA O WHAINGAROA,
 KAEO, (09) 405 0340

HUNTLY UNEMPLOYED & BENEFICIARIES UNION
 (07) 828-8097
WAIHI UNEMPLOYED GROUP
 (07) 863-6866
TE ROOPU A IWI O TE PUKE
 (07) 573-6165
TE AWAMUTU WOMENS CENTRE
 (07) 871-8152

TARANAKI YOUNG PEOPLE'S TRUST, NEW PLYMOUTH (06) 758-7182
BENEFICIARIES ADVISORY SERVICE & INFORMATION CENTRE, WHANGANUI (06) 347-6618
FIELDING UNEMPLOYED SUPPORT CENTRE (INC) (06) 323-9066
MANAWATU WORKERS UNEMPLOYED RIGHTS CENTRE, PALMERSTON NORTH (06) 357-3737
HOROWHENUA UNEMPLOYED & BENEFICIARIES COMMUNITY CENTRE, LEVIN (06) 368-0282

CONTACT TRUST FOR THE UNEMPLOYED
 NAPIER (06) 843-2513
COMBINED UNION OF BENEFICIARIES
 HASTINGS (06) 878-2795
DANNEVIRKE & DISTRICTS COMMUNITY CENTRE (06) 374-6994
WAIRARAPA COMMUNITY CENTRE
 MASTERTON (06) 377-4134
CARTERTON COMMUNITY CENTRE
 (06) 379-7306

MARLBOROUGH UNEMPLOYED WORKERS UNION, BLENHEIM (03) 578-6879
BENEFICIARIES & UNWAGED TRUST, BEAUT, NELSON (03) 548-8171
BENEFICIARIES ADVISORY SERVICE, CHRISTCHURCH (03) 379-8787
HUMAN RIGHTS PROJECT, OTAUTAHU (03) 374-9171
 ARM, P.O.BOX 22-301, OTAUTAHU
BULLER FOUNDATION & CHARITABLE TRUST, WESTPORT (03) 789-8099
THE ADVISORY & SUPPORT CENTRE OTAGO, ASCO DUNEDIN (03) 479-0888
SOUTHLAND BENEFICIARIES & COMMUNITY RIGHTS INVERCARGILL (03) 218-6526